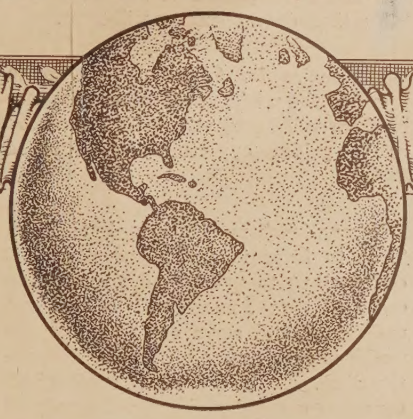
The Universalist Leader

A Journal of Tomorrow

Boston and Chicago

January 1, 1921



Life

Let me but live my life from year to year,
Not hurrying to nor turning from the goal:
With forward face and unreluctant soul:
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.
So let the way wind up the hill or down,
O'er rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendship, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.

Henry van Dyke.

Universalism, the Inevitable Religion of Tomorrow

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

For nineteen centuries Christ has stood and knocked at the doors of nations, as well as at the portals of human hearts. When those doors open, war will cease.

It remains for Christian America to prove to the world whether our Japanese brothers will become "a yellow menace" or "a golden opportunity." (*Sherwood Eddy.*)

Internationalism is not hyphenism. "Not to favor now this and now that country but to understand them all, in order that, as Americans, we can best understand and serve ourselves and the world, is the purpose of the new internationalism. It is the world spirit given concrete expression in the League of Nations." (*The Springfield Republican.*)

Senator Lodge says that the League of Nations is dead, but the League itself has not heard of its demise or else believes that the report is "greatly exaggerated," as Mark Twain remarked when he read his own obituary. (*The Independent.*)

Wanted—Men in public life who neither become resigned to bad conditions nor resign on account of them. (*The Boston Herald.*)

Nonconformity for nonconformity's sake is one of the characteristics of the present order. The work of those who must protest against evils in existing conditions is found to be constantly minimized and confused by those who protest merely to protest, who desire change merely for the sake of change. (*The Christian Century.*)

We do willingly nothing that is troublesome. But consider the converse of that remark: Nothing is troublesome that we do willingly. (*Youth's Companion.*)

As showing the marked increase in the efficiency of labor, the writer learns that the Ford Motor Plant at Detroit, with approximately 50,000 men working five days a week, is turning out the same number of cars per day as during last year, when 60,000 men were employed the full week. (*The Boston Post.*)

If the day ever comes when our Baptist journals shall permit only one side of a discussion to be presented, or so color all discussions that practically the same end is brought about, then, as Baptists we are doomed. (*The Baptist.*)

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The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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359 Boylston St.,
Boston, Mass.

THE Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

We shall not pass this way again.

* *

Memory and hope are met together.

* *

A happy New Year comes only through another's joy.

* *

If we are not better than we were a year ago then we are worse.

* *

We have been going for a whole year; have we got anywhere?

* *

The passing year should have given us a pretty good working capital with which to start the new.

* *

The end of everything is in the beginning potentially; what glorious possibilities are in this glad New Year!

* *

Time means more opportunity; time has been known to cure the worst attack of pessimism and make optimism chronic.

* *

Here is coming a whole year full of time, and it is very much like money in its expenditure; there are spendthrifts of time and tight-wads and wise investors. Which are we?

* *

Mostly life is made up of beginnings which are never finished. The work-shop of the past year is all cluttered up with the unfinished, and the early part of the new year must be devoted to cleaning up.

* *

Having finished one hundred and fifty years of our Church's life and gathered the fruits of our fathers' seeding, we should approach the new era with prayer that when we are remembered as fathers it may be with affection and honor.

* *

May each one of us gather up the experiences of the year that is gone, the bitter and the sweet, the disappointments and the blessings, the sunlight and the shadow, and from them all learn the mystic word which will admit us to the glories of to-morrow.

* *

We shall have to find members a good deal faster than we are now doing if we are to number one hundred thousand at Detroit. We can do this, but it means such work as we have never attempted before: it means self-sacrificing and co-operative work; it means going after what we want. With the New Year is the time to begin, and all through the New Year is the time to keep going until we get there.

* *

Humanity's Character Factory

If America is to be American and Christian, then the Church has a right to be taken seriously. It is pathetic, yes, amusing, to hear the excuse, "I can worship God out in the fields and woods with nature, just as well as in a church." Likewise, we can make horses out of horse-chestnuts, but somehow or other those horses don't do much for the good of humanity. The Christian Church is humanity's great character factory. The Christian life misses power, tone, eagerness, enthusiasm, momentum, confidence and courage unless it is firmly fastened within some church. No one needs to be told how much the world to-day needs Christian men and women.

"The Great American Desert"

A church is taken seriously when each one of its constituency gives it first place in all claims upon his affection, energy and time. What can we say of those who are able to be in their pews many times during the year but who are rarely there, but, "they do not take the church seriously, they do not love their church," for what we love we are always near. As parents are led to church by their children, or as parents chill the ardor of their children for the church, what shall we say? We try to excuse them by saying, "They do not think." This is the source of America's trouble to-day. Some one has truthfully said, "The great American desert is not in the West but under American hats."

* *

A HAPPY NEW YEAR

THE *Leader* wishes each and every member of the *Leader* family a happy new year. We mean that wish and mean it hard, not simply for January first, but for each of the other three hundred and sixty-four days, until next New Year's Day, and then on and on beyond that.

Because we mean it so much and so hard we are going to do our best to help you make it a happy new

year. That will be the deepest purpose behind the paper that will go to you each week, with something in it for each day.

Do not infer from that, however, that everything in the *Leader* will be rose-colored or even leave you in a cheerful frame of mind. Optimism lies deeper than smiles. Happiness is as close to tears as to laughter. Moreover, we have to face the fact that the unthinking personal comfort many of us mistook for happiness will hardly be possible again in our lifetime. An angel with a flaming sword has driven us out of that easy Eden forever.

"A Happy New Year" therefore means that we must realize that comfort and happiness are unrelated, sometimes antithetic. A forgotten Victorian essayist often wrote of "the abiding satisfactions of life." In these and not in the short enjoyments of the hour happiness lies. A happy new year for you will be one in which you are not driven by your own passing desires, but led by the long purposes of God. It is ancient wisdom that happiness comes not by seeking but by serving, and never was a time we more needed to remember it. Remembering that, the new year, and all the years of God, be they hard or easy, bring they joy or sorrow, shall be happy.

* * *

"TO-MORROW"

YOUR denomination is publishing a "Journal of To-morrow." You and your denominational paper are kin by virtue of the fact that you both stand before the world as Universalist. When, therefore, the front page emphasizes "To-morrow" it is our business to find out the explanation, and to help put it before the world in the right way.

There would be great irony in it if it had anything to do with the old theory that "to-morrow never comes." Were that the case the lax and indifferent Universalists would appreciate the paper as never before, because at last it would voice their own sentiments that Universalism is a great and beautiful doctrine just as long as it never comes in reality to jar them out of their complacency and indifference by its exacting and therefore Christlike demands, and by its challenging and again therefore Christlike opportunities. By their indifference such people register faith in a journal or a doctrine of the To-morrow that never comes.

This "Journal of To-morrow" is for the to-morrow which means that new era of bigger and better things which all forward looking people earnestly anticipate. Yet there is a third and very literal meaning that it would not be amiss to stress very strongly in our individual use of this journal.

According to science and law to-morrow begins immediately following the first midnight hour after the term to-morrow has been used. For practical convenience change that to the first sunrise following the use of the word. This makes "To-morrow" decidedly imminent. For the sake of your Church and its Crusade try for awhile such a literal application of the term. Your "Journal of To-morrow" applies to the first sunrise after you receive each copy that comes to you. If you get a single idea out of reading any issue of the *Universalist Leader*, do something about it "to-morrow." Use that idea, carry it out literally, tell it to your minister, or if you are a minister get it across to your people, telephone it to a neighbor, write an article on it, try it out in your business, teach it to your children—someway, somehow, make use of it before more than one sunrise has reminded you that it is time to be a real Universalist!

* * *

THE REVIEW OF THE YEAR

OUR readers have come to anticipate George Perry Morris's Review of the passing year. Few men in America have so wide a knowledge, so clear an understanding and such catholic sympathy.

To understand to-day is prerequisite to making a better to-morrow, and this review will bear much reading and more thought from all of us who believe to-morrow will be better than any yesterday if we set ourselves to the task of making it so.

* * *

ARE YOU WORTH WHILE TO GOD?

ARE you worth while to God? A year ago you had friends and associates as active as you are to-day who are no longer here. Their going made a great difference to their families, perhaps to business or society. Did it make any difference to God? You have lived out the year. Has it been worth while to God?

And how about the year to come? Unless you are a pagan in fact, whatever you may be in theory, you know God has great purposes only to be actualized in and through human lives. Will it be worth while to God to let you go on living for another year?

* * *

THE ROAD TO UNITY

IS it expedient and right to emphasize or is it better to overlook mere verbal differences when there is entire unity of spirit? Liberals frequently are confronted with this question in important situations, as, for instance, in connection with the Young Men's Christian Association, with clerical organizations and with Sunday school societies. Pride might lead to aloofness, but good sense points to fraternal co-operation. A case in point is illuminating and encouraging. A few years ago the Universalist Sunday schools of Massachusetts were barred out of the State Sunday School Association, inasmuch as that dreadful word "evangelical" occurred in the constitutional conditions for fellowship. After a while, however, our leaders were informed that our schools would be welcomed if they considered themselves evangelical and that there would be no quibbling over the exact definition of the word. They accepted membership and have had most delightful and helpful relations with other workers for religious education, and incidentally have rendered such service to the common cause that their Orthodox associates have concluded that perhaps they are not totally depraved children of perdition. Now the constitution of the State Association is being revised and, without a dissenting vote, the word "evangelical" is stricken out and the words "Protestant Christian" are substituted. Suppose the Universalists, indignant at the objectionable phraseology, had behaved like fretful porcupines! It might have been a hundred years before the present unity and co-operation would have come about.

1921---A Year of Deflation

George Perry Morris

NINETEEN-TWENTY has been a year of deflation—deflated hopes, credits—financial and moral—and statecraft. 1921 opens with the world in a "flat tire" stage; and the riding is humpy and the jolts severe. In addition old guide posts along the way are mistrusted. There seem to be more "forks" to the roads than there used to be, with their terminals farther apart; and unsound choices of route, in consequence, are more serious. Nat ons, races, groups, and individuals hesitate about sallying forth anywhere lest they land nowhere. At a time when certitude is an indispensable it has become unproduceable.

There is formal military and naval peace, but with it there is economic and commercial war, the leaders of which plead necessity of a kind as unethical but as unescapable—they say—as the compulsion which Germany said she felt to win her "place in the sun." The leading nations that won the war are distributing the spoil in a way as ancient as that which Assyria employed, though nominally accepting trusteeship under a League of Nations' mandate. Sentiment favoring general disarmament appears just as the year closes, but chiefly owing to demands for lessened taxation and not because of sincere belief of the governors of the peoples in the principle at stake. Anglo-Celtic fratricidal strife, centuries old, has flamed up in a way not only to heat the passions of the combatants but also to stir the animosities of spectators throughout the world. Anti-Semitism has been fanned to flames in Europe and is smouldering in the United States. The negro in the United States has drifted steadily toward an altered attitude as a citizen and as a human being, one more cynical, critical and combative, and is preparing to do his share in coming radical social reconstruction. The national election of a President, the more it is analyzed as a functioning of a supposedly intelligent and patriotic electorate, the more it stands out as a massing of dissentient groups temporarily united for a common purpose, but an election verdict quite without validity as a guide to what the people really want in constructive domestic and international policies.

An Underfed World

The year 1821 opens with more mouths clamorous for food than at any previous time, probably. Asia has joined Europe as a mendicant. China has her 20,000,000 foodless to add to Europe's millions. Constantinople steps alongside of Warsaw with outstretched hand. Fortunately, during 1920, eight of the leading American relief agencies have had the vision and the will to combine in a European Relief Council for co-ordinated action in behalf of 3,500,000 children and youth, and the commander-in-chief of the enterprise is Herbert Hoover. This fact is a valuable asset, inspiring givers to invest and assuring a maximum relief to the needy. Beyond the intrinsic interest and moral appeal of this special "drive" lies its value as an experiment in collective action on a large unit scale. It is launched at a time of reaction in philanthropy as in politics and industry, and it may suffer accordingly.

Race Animosities

Unfortunately it is a matter of record and not of speculation or inference that at no prior time in national history was so large a proportion of the people of the United States divided by feuds of race, religion, nativity and vocation. Not very far below the surface the negro problem seethes. German-Americans resent the way in which we helped defeat and bind Germany, even though they may approve her defeat and justify her punishment. Irish antipathy to Great Britain also includes in its passion Britons in the United States and all statesmen who stand in the way of use of American official power to make difficulties for the British Ministry. British-born American citizens resent any toleration of the de Valera propaganda. Italians are sore because of the President's interference with Italy's aims at the Peace Conference. Prominence of Jews in European and American radical, revolutionary movements and their aggressive race tactics in business and journalism are creating anti-Semitic feeling to a degree never known before. The Pacific Coast hardens in its opposition to further immigration from the Orient. The South and the West, owing to their basic interest in agriculture, are fighting for interests of the rural producer against those of the urban consumer of the East and Northeast. As to affairs abroad, families, communities, parties and the nation are sharply divided on internationalism, nationalism, "Fraternity among the Nations" or "America First." Last, but not least, capitalism has its back against the wall, alarmed by Europe's lurch toward and Asia's flirting with the gods of communism.

The Moralities

The year has closed with conditions of lawlessness in some of the large urban centers giving ominous hints to the United States of a post-war break-down in social morale such as European countries have known for some time. It also has closed with prophetic disclosures of the amount of graft that has gone along with "big business" and government action during the war and since; and it also made clear the collusion between employer and employee that enables them together to fleece the middle-class consumer.

During 1920, a combination of hysteria for personal liberty on the part of "respectables" with Cavalier tendencies and of venality and covetousness on the part of "procurers" and smugglers, has given federal officials and officers of organizations like the Anti-Saloon League considerable trouble in enforcing the prohibition amendment. But the grim fact remains that it is now a crime to do what was formerly tolerable but never admirable; the economic gains from elimination of the liquor traffic steadily win new supporters of the law; public opinion the country over shows no sign of altering; and both Congress

and the Courts have stood like Gibraltars against the arguments of eminent counsel.

The wars against sale and use of narcotics and against lewd and otherwise anti-social motion pictures have proceeded to a point where 1921 promises to be a year of sharp clashing and decisive action. The "bugaboo" of Puritanism and revival of "Blue Laws" is being raised by a press susceptible to the will of the vast wealth that is invested in businesses that resist supervision or censorship. But fortunately women now vote; and they are an ally of weight in the fight for health and chastity that lies ahead.

Labor

Early in the year Washington saw two conferences of important citizens summoned by the President to define a working program for capital and labor to follow. They conscientiously met, dealt with evidence laid before them, differed radically (at the first conference), and later sent forth a platform which neither labor nor capital has heeded much since.

During the last period of the era of governmental control of the railroads wage increases for workers not previously cared for staved off threatened tie-ups; and both in the anthracite and the bituminous coal producing areas prolonged and costly struggles have been averted by the coming in of federal officials as mediators or judges. So that, broadly speaking, the country has not seen a prolonged or bitter industrial warfare struggle; and in general terms it may be said that American labor has met the cry for increased production as a solvent of economic stringency better than British labor has.

For the first time in its history American trades-unionism was urged by its highest officials to vote in the autumn elections with Labor's class interests in mind. The policy registered some success in the elections, but not as much as the leaders had anticipated. But the fact marks the beginning of a new epoch.

More significant than any other fact, whether legal, governmental or technical, in the American labor world during the past year has been the celerity and vigor with which the National Catholic Council, the Federal Council of Churches and the Interchurch Movement have defined their attitudes toward issues in dispute between capital and labor. The more virile and courageous action of these large and powerful organizations in expressing convictions on the ethics of managers of the Steel Companies of Pennsylvania, the street railway owners of Denver and the capitalists who are leagued to force labor to work exclusively in open shops, has shocked many generous supporters of the churches, who survey society and select the church as an admirable policeman to conserve the established order. They have tried to punish these organizations for their "impudence" by cutting off their funds. It has not worked, and the gauntlet is now boldly thrown down. It may lead to an exodus, but one that really would be an admirable spiritual cathartic for some churches that are bilious with parasitic wealth.

Judicial Decisions

The highest national and state courts, broadly speaking, may be said to have made the year memorable by decrees legitimatizing the administrative and legislative acts of a nation at war. Such was the case following the Civil War. So it will be usually. Efforts of opponents of equal suffrage for women, of the prohibitory amendment and the Volstead Act and of the censorship imposed on speech and writing during the war, have stormed the Supreme Court and brought with them leaders of the national bar; but to no effect.

In so far as the Federal Supreme Court has rendered decisions dealing with commerce and industry they have been conservative though not reactionary. Most of the justices are venerable in years and four are preparing to resign soon. A year hence will see a tribunal much altered in personnel, but not in point of view.

Governmental Evolution

By an unprecedented popular majority the Republican Party's candidate, Senator Harding of Ohio, was elected President in the November election. He is the first senator to make this transition; and having had legislative experience and disclaiming any intention to make the executive dominant over the legislative arm of government, he will enter on his duties with quite a different point of view from that held by his predecessor when he was inaugurated in 1913. At Mr. Harding's request the Vice-President, Mr. Coolidge of Massachusetts, will sit with the Cabinet and be "of the Administration."

Much of Mr. Harding's vote came from women, the 19th Amendment having been passed in time for the exercise of suffrage rights by about 12,000,000 women. His pre-election pledges to women as to laws desired by them and his intimation that he favored a woman in the Cabinet in charge of a department of social welfare indicate that women have arrived with "a rush" near the seat of power.

Opinion in and out of Congress, during 1920, has steadily grown favoring a national budget, a department of public works, elimination of superfluous and overlapping bureaus, and greater recognition of the expert by government. Lessons learned in the war are now being made effective; and the National Research Council and the Federation of American Engineers, combined with progressive business men, bankers and publicists, are ready to lead the nation during 1921 into a way of better government and lower taxes.

The Larger Ecclesiastical World

Pope Benedict XV's address to the world appealing for peace, abolition of war, and mutual understanding, and his permits to Christian sovereigns to visit the Italian Court, together with the proposed restoration of diplomatic relations between the Vatican and France, all have indicated the "awareness" of the head of the Roman fold to contemporary life and his disposition to be another Leo XIII rather than a Pius X. The sympathy of the hierarchy in Ireland, in the United States and in Australia with the aspirations of the Irish Republican movement has not made the year's strategy for the Pope easier.

For the Eastern Church, in its Russian and in its Grecian branches, the vicissitudes of war, the tortuous diplomatic policies of the Allies toward

Russia and toward Greece, and the aggressive secularism of the followers of Lenine, have created grave problems; and it is significant to find this Church, as the years go by, turning more and more to the Anglican and the American Protestant Episcopal Churches for fellowship rather than toward Rome. The Eastern Church's adherents in the United States multiply rapidly, and, cut off from their former administrative superiors, are fast developing a polity and church outlook that conforms to the American ideal.

From a combined ecclesiastical and political standpoint the year's deferred celebration in England, Holland and the United States of the landing of the Pilgrims in Plymouth, Mass., in 1620, unquestionably has been the most significant phenomenon. For it has had the wholesome effect of making men who are obsessed with "contemporaneousness" realize for a time that history has obligations due her which can not be escaped; and it has recalled distraught people without moral convictions or political pole stars to consideration of men whose politics and whose ethics were based on religious certitudes.

Of many of the year's tentative efforts among Protestants to bring about informal if not formal church unity it must be said that they have been abortive. As in the political world the outstanding fact is a recrudescence of nationalism, so, in the ecclesiastical world, there is a new stressing of denominationalism. Prophets who predicted that the war's common sacrifices by Christians, Jews, Mohammedans and Buddhists would hasten the coming of the Congress of Religions are now sitting dressed in sackcloth with those other prophets as neighbors who said that the late "war would end war." Racial, national and religious loyalties are still so interwoven with the texture of the personal creeds of so many people that skilful manipulators of the masses in 1920 have found it possible to make of none effect the carnage of 1914-18. Men can not be collectively selfish in one sphere of life without its modifying their collective altruism in another domain.

For the fate of the Interchurch Movement responsibility seems to have been due to an unwise financial policy, restrictive sectarianism inhibiting full loyalty of some of the largest sects, premature appeal to the general public and misreading of its generosity and an offensive form of publicity by overpaid, worldling experts. That the fundamental principle and common aspiration of the Evangelical Protestant Churches for approximation to co-ordination of their activities at home and abroad has not been dimmed by the experience is shown by the easy way in which the Federal Council of Churches of Christ in America, at its Boston meeting, became as it were the heir of the Interchurch's tasks. Not without some sense of ironic humor must the Council's officials have seen its claims to leadership overlooked while the "Movement" sprang up like a gourd in the night. The Federal Council had a record. The "Movement" was a vision, not altogether of heavenly origin. The Council had tested machinery capable of expansion. The "Movement" had to begin *de novo grandioso*. However, that is past history. "Let the dead past bury its dead." Of course from the "Liberal" standpoint no Council truly represents American Protestantism which for sake of quantitative bulk rules out of its membership fine-spirited small sects that have modern creeds and a simplified theology and Christology. The Federal Council will not do its perfect work until it has a qualitative rather than a quantitative standard of size as a register of power.

The League of Nations

Undeterred by the negative and apparently hostile attitude of the United States, though by no means indifferent to it, the signatories of the Paris Treaty, at the call of President Wilson, have been functioning as a League of Nations during the year. The burden of the task of laying the foundations of this world federation has rested mainly upon the Council, the various special commissions created by the treaty that are responsible to the League, and the permanent secretariat, which now has its headquarters at Geneva. Not until the year was about closing did the Assembly of the League sit; and then arose decided differences of opinion within the League as to the respective spheres of influence and authority of the two bodies, the Assembly and the Council. Some of these await future sessions to define; but it has been made clear that the Americas (including Canada), Asia—with the exception of Japan— and South America are henceforth to challenge domination of the world by Western Europe. On the constructive side the League's best work of the year has been the creation of an international judiciary. The League's chief shortcoming has been its impotence and tardiness in meeting issues German and Russian in origin; but the blame here really rests on the Supreme Allied Council, and mainly on France. To talk of the League as "dead" is to disclose "the wish as father of the thought." To assume that forty-seven nations, having gone so far with it, will "scrap" it for an "association" in which the United States is to be the dominating factor is to misread human nature and at the same time to pander to a monomania of Americanitis.

Curious Europe and Asia

No previous year in national history has seen the country visited by so many delegations of important men from so many different countries. They come and go, often *incognito*, and on an infinite variety of errands, many of them of most serious import. We show them what they want to see, often to our own hurt later; but that is the way we have grown up, and not even our pre-war experiences with Germany have led us to change our temper. Of these visitors those who naturally get the most publicity are the authors and actors whose breath of life is advertisement. They find us gullible enough to take them at their own or their press agents' valuation, and in due time with purses full they return home. It is as true of Sir Oliver Lodge, Tagore, and Maeterlinck as it is of Ibanez or W. L. George; and one sometimes wonders what the Georgian school of British novelist and poets would do if they did not have American dollars to fall back upon won by "talks" to parlor radicals and "superintellectuals." When a hero of Verdun comes along in the person of General Nivelle, or some British

religious teacher who really knows the difference between a Pilgrim and Puritan, and can admit any virtue in Nonconformity, why then we are glad to be hospitable. Much of the time, however, we save from impecuniosity "fakirs" and unmoral (to put it mildly) fictionists in far from good standing in their own countries.

The Year's Beneficence

Some of the surplus wealth flowing into the bank account of Mr. John D. Rockefeller, Sr., has been used in part for strictly denominational (Baptist) or general Protestant "drives," and when all the facts are in it will be found probably that the Rockefeller family more than any other has salvaged the Interchurch Movement, to which the junior member was deeply committed. In addition the senior member of the family has dropped $100,000,000 into the treasuries of the General Education Board and the Rockefeller Foundation, some of it for use in Canada, some in Eastern Europe, and more of it for general research work in cure and prevention of disease throughout the world.

More than one hundred million dollars have been pledged or paid during the past year for the endowment of preparatory schools, colleges and universities, the donors being alumni and friends, and the aim in most cases being rise in salaries for teachers and endowment of personalities rather than construction of new "plant"—a most wholesome change in the trend of affairs.

Altered economic conditions, especially during the last months of the year, superimposed upon a weariness among the people caused by incessant response to "drives," have had their decisive effects upon appeals for aid, whether denominational, educational or for such general causes as the Red Cross and relief of Europe's starving children. The year closes with a sensible co-ordination of all the relief agencies working in Europe and a joint appeal for funds; but this cause is fated, probably, to meet the fate of other appeals. Idealists, religionists, Good Samaritans, and lovers of their kind, who have been sharing their goods with less fortunate persons in Europe since 1914, have come to a point of comparative exhaustion, for they belong usually to the social group most severely hit by war and post war taxation. The elements of the population that have grown rich out of the war have not yet become aware of their ethical responsibilities, not to mention their religious duties.

Education

Educators of eminence during the past year have formally surrendered their reins of authority, men like Schurman of Cornell, and Hadley of Yale (by resignation), and Maclaurin (by death) of the "Tech," Massachusetts superb school of engineering. To the University of Michigan Marion J. Burton has gone, and David P. Barrows to the University of California. The search for men of right caliber and sufficient variety of power to fill the great administrative posts in education grows keener, and is more of a quest than it used to be. For institutions multiply faster than society breeds and trains men and women able to lead them. This is even more ominous a fact when conditions on teaching staffs are as they are, for the year closes with the public schools still facing a great shortage of teachers, with business and the government competing for professors at higher salaries than schools and colleges are willing to pay, and with general economic conditions making seem impossible taxation requisite to meet the waxing demands of youth of both sexes for education.

That men like John Finley of the New York State Department of Education and W. P. Bryan of the Bureau of Education, Washington, have become members of the staffs of the *New York Times* and the *New York Evening Post* during the past year, indicates a slant that may become a drift. That Chicago, in a department of Northwestern University, is to have a well-equipped school of journalism backed financially by families owning the *Tribune*, also is a hopeful sign of closer relations between journalism and education at their best.

Mortality among the Celebrities

Seldom has a year registered so many striking changes in the cast of the players of the world's tragedy and comedy. Wilson, Venizelos, and Clemenceau, along with Borden of Canada, Deschanel of France, Nitti of Italy, Carranza of Mexico and Lansing of the United States, are no longer playing "leading parts." Giolitti in Italy, Constantine in Greece, and Asquith in England have come back after exile; but the British Liberal has not his old form, the monarch of the Hellenes has a frigid time coming to him, fervent and tearful as his popular welcome back has been, and huge as was his majority over Venizelos; and Giolitti is fundamentally an opportunist and therefore subject to defeat some day on an issue of principle.

Of course as the veterans retire the recruits emerge. Europe and Asia and Latin America are more concerned to-day with Senator Harding, the President to be, than they are with Mr. Wilson. It is Millerand that may be the next victim of the Gallic internecine warfare which sent Clemenceau to Egypt and India "for his health." Bainbridge Colby is spokesman for the United States' anti-Soviet Russian policy and is envoy extraordinary to three of the South American republics, and not Robert J. Lansing. Where Carranza ruled ere he was assassinated now sits Obregon. Ireland's greatest man of the year for the Irish has not been Sir Horace Plunkett or de Valera, but Terence MacSwiney, "martyr" for the Republican cause. The most significant personality at the recent joint meeting of the Council and the Assembly of the League at Geneva, was not Mr. Balfour of the "ancient regime" but N. W. Rowell, spokesman for Canada, foe of domination of the League by the "Big Five," and open denouncer of the European diplomacy of the past as a maker of the last war.

Among the worthy dead of the year, we must mourn for a scientist humanitarian like Gorgas, an explorer like Peary, a financier with not a few altruistic habits like Schiff, and a religious seer and promoter of ethics among the plain people like John H. Vincent, and James Wilson, the best Secretary of Agriculture

the country ever had, wrought much good while he was in office, keeping in touch with the scientific expert and also with the farmer and jointly adding much to national wealth.

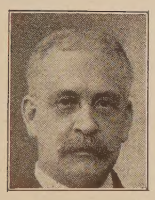
Literature

The literature of the year has been characteristically personal, whether autobiographical or biographical. This is measurably true even in the case of Wells's "Outline of History," which is full of subjectivity. Bishop's "Roosevelt," the correspondence of the James brother—Henry and William—the "blazing indiscretion" of Margot Asquith, Repington the war correspondent, Admiral Fisher and Philip Gibbs—all center about individuals. They do not deal with great principles or policies. They are descriptive and pictorial just as Mrs. Wharton's "Age of Innocence" or Sinclair Lewis's "Main Street" are. To describe to-day is easier than to prescribe for to-morrow.

Much the same situation is disclosed in other realms of art. The best American scupture of the hour is in portraiture rather than in symbolism, as Manship's "Rockefeller" and French's "Lincoln" prove. We have ten painters who can register a landscape or a face to one who can divine a universal truth or set it forth in pigments. The range of most of our writers of fiction is realistically sectional; the national life has yet to be envisaged, not to mention present and impending international social relations. Far too much of literary and art criticism is in the hands of iconoclasts, alien by race and culture from the America that has been, and favorable to plays and books that pander to the senses rather than to the spirit.

Editorial Correspondence

From the Southland



THERE is only one thing better than going away from home, and that is coming back, but in the logical procession the going must precede the coming, and whoso is wise gathers the fruit that is ripe while the rest is ripening. I have watched the departure of a considerable number of our missionaries, some going abroad and others to distant sections of our own country, and while some have gloomily bewailed the departure from friends and old associations, my only feeling has been one of envy at the opportunity they face. With all the possible hardships, and all the hours of loneliness, and all the hard and discouraging work before them, there lies the shining way of opportunity. There await new friends if we know enough to recognize them, quite as good as those we are leaving, for human nature does not change with passing miles, and if our faith be reliable, there is one family, and we can not get away from our brothers.

And yet we are all sensitive to parting, and some way it grips the heart and shakes the logic of the mind. Whatever there may be out there, there is something very sweet and tender we long to take with us, and which ties us to the old and the familiar. But it is a part of human normalcy that we should hide our tears with laughter as we give our friend a "send off," as he goes adventuring forth into a new world of experience. I have been wondering if it is just to ourselves, and to life, and to God, when we approach the final parting, to shroud our being in gloom and shut out the glory which has shined about the final hours of the faithful who sing:

> "I know not where His islands lift
> Their fronded palms in air;
> I only know I can not drift
> Beyond His love and care."

Little partings, or great, have their compensations, and the glory of the sunset exceeds the glory of the dawn—and, we may add in passing, is far more frequently seen!

I had a "send-off" when I started South on my new missionary enterprise, which was not only delightful, but significant. Few of our people realize what the Universalist Headquarters consist of, and mean. Though living in the midst and being a part of the institution, I confess it had not dawned upon me what a large and unique Universalist conglomerate had taken the place of the formerly modest Publishing House in Boston. We have a real Headquarters where are gathered representatives of every department of our Church, and what is especially significant is that all these people dwell together in peace and harmony, and in a co-operative spirit are doing things worth while. As should be, the spirit of our religion is put at work, and works. As I have said, though I have been in the midst of all this, I knew not the fine fellowship which is growing under the tutelage of our General Manager until, on my last visit to the editorial office, there suddenly appeared a procession, headed by the General Manager and the General Superintendent and taking in everybody, including the elevator man and the janitor, twenty-five or thirty of them. I never knew there were so many people in the world! All came bearing gifts of good will and good wishes, and there were most graceful and gratifying speeches, and topical songs of wonderful, not to say weird, melody and merriment. And then there were some material gifts to ease the tedium of the long journey and sweeten the bitterness of the parting!

The significance of all this spontaneous "send-off," beyond the personal pleasure, was the fraternal and co-operative spirit which has developed in harmony with the Faith we profess. I never did anything for all those nice people excepting to like them a whole lot and do my bit in the common work, and so I am thinking my farewell was simply the occasion which revealed that the Golden Rule will work in business, and is working right there in our Headquarters building.

Just there, in that gorgeous "send-off," I caught the keynote of my Missionary Message: "Behold I bring you good tidings of great joy which shall be to all people," in a faith which will work in all the re-

lations of life. That is what people want: a religion that is practical. They will not practise it for, lo, many generations, but there is the goal, and we are on the way, and all the modern missionary has to do is to help people along.

* *

One month is supposed to have elapsed, and has elapsed, since the "send-off," and a thousand miles now separate us this sunshiny day in December with the mercury at 70. We two, constituting the editor's family, have just finished our lunch, consisting of a "grunt"—which same is a small pan-fish of most excellent quality—some summer squash and green corn just out of the garden, ripe grapefruit just off the tree, and the memory, that is all, just the memory, of some big luscious strawberries we saw in the market! And now we are going out to witness the remnants of the spectacular Palm Fete which so absorbs the attention of the populace that the minister has no show save as a part of the spectacle, and there he is eclipsed by the gaudy Seminole Indians who have come down out of the mysterious Everglades to welcome, as their ancestors did six hundred years ago, the landing of Columbus.

Columbus landed this morning from the *Santa Maria* and was received by enthusiastic thousands, and the celebration will continue for four days and nights, especially nights. Processions on land and water, brilliantly dressed automobiles and decorated yachts and spectacular fireworks will undoubtedly remind Columbus of his first coming, though then he probably rode in a Ford, while to-day he was in a real automobile! He really did not seem much older than when he first stepped on the shore of America—probably they do not grow old so fast over on the other side—but America is older, in fact in some particulars she seems to have passed the period of ebullient youth and is in a condition of chronic *ennui!* Here are thousands of leisurely Americans craving excitement and amusement, and they offer prizes to those who will amuse them! And here the enterprise of this young and boisterous city reveals that it is right on the job.

Four days of a great city in a state of utter abandon to the god, or goddess, of pleasure; all business suspended, while music and dancing and pageantry, in elaborate procession, reign supreme. It is good for people to "let go" sometimes and go with the current, providing a good strong hold is kept on the oars to stay the drift ere it is too late. Miami carried out her program of a fete that has rivaled the Mardi Gras, but with the gratification there has come a feeling of weariness because there was too much of it, and a promise that next year it will be shorter and therefore better. And there is a feeling, voiced by some of the ministers, that it is questionable whether such a vast expenditure of time and strength and nervous energy and money all gone up in brilliant fireworks and human pyrotechnics, and nothing to show for it save some spectacular advertising, the gathering of great crowds all on pleasure bent, is worth while. Now, when it is all over, various schemes for paying the bills pester the weary citizens. The verdict of the thoughtful is that it was a glorious exhibit, but it was out of balance, it was overdone. It was a circus set to the standards of a Billy Sunday revival.

* *

And Miami, the great city of the South, has now settled down to keep house and entertain callers with nothing more exciting in the offing than the "Dade County Hen Show," and then the after-holidays influx of Northerners. With record crowds already here, there is reasonable anxiety as to what is to be done with the impending crush. People are writing me about accommodations and I know not what to say other than if you have the price you can get a place to stay! But prices are about double what they were two or three years ago at the hotels, and rooms are hard to get. But the rooms are here, if they can be located. The only thing to do is to secure accommodations at some hotel for a few days and look about and find what is wanted. But people are coming whether they have a place to come to or not, for it has been discovered that for a real climatic heaven here is the place. I do not want to excite our California friends beyond reason, but Miami "has it all over" any other place in the matter of weather, which is uniformly balmy and at the same time invigorating. There are no sudden changes; it is one perpetual June, when June is at her best, all the winter through. The city is entrancingly beautiful in location, and for long miles up and down the bay and along the river beautiful and substantial homes are being builded so fast that it seems miraculous how the jungle is transformed into residential neighborhoods. One hundred thousand people will come as visitors this winter, but what is more marvelous is the fact that the permanent residents have increased four hundred and fifty per cent in the last ten years. There are more than thirty-five thousand people living here the year round.

* *

That is why I am here making an effort to start a Universalist church. A population like that needs a Universalist church even more than it needs sweet potatoes! It is at the starting of great things and it must start right. There were already many churches here, of many names, and mostly they are looking after the future welfare of their people. One of the daily papers announced editorially that a new brand of religion was wanted, a religion that would look after this present now, as well as the future then. So I am putting out a new brand of religion, the same kind that Jesus put out nearly two thousand years ago way off there in Palestine. I find that people have not changed very much in two thousand years. They want the new brand of religion, but mostly they wait to see how other people are taking it and meanwhile go to other churches and find fault with what they hear but say it does not make any difference what church we go to, or else count themselves virtuous because they go nowhere and have use for the church only when some one dies—sort of post mortem Christians!

* *

But we have found some very live Christians, so good and so live we wish there were more of them. They are the kind who do the world good, because they find something worth living for besides themselves. They are builders who are willing to pay the

price of sacrifice and inconvenience for the sake of doing something for the good of humanity. They come to our service to worship God after their own conscience. It is not a question with them whether they are entertained or even instructed by the preacher, they stand for something, and have joined that mighty procession of builders who with the help of God are making this world fit to live in, and the next world worth hoping for. We have been holding services just a month. We have created no sensation, and are not overrun with followers, but we have made an impression on the city, and through the newspapers, which are more than generous with space, we are sending our message every week to many thousands of people. And we are going to gather in an enduring organization the forces of a Liberal Christian Religion which will change the religious atmosphere, and ultimately make it like our climate, which is a foretaste of heaven.

It is not easy to think of the chill of the North Country, when I sit here before the open windows, which have been closed but once, and that on account of rain, since we came. Wonderful flowers are ablaze outside, and when we go out we seek the shady side of the street, and the mornings and the evenings are like the caresses of true love. I am going to have so much to tell you about.

F. A. B.

Citizenship Training for January

The Rev. John M. Ratcliff

Superintendent Social Service Department of General Sunday School Association

THIS month we are to consider how we may become better citizens by co-operating with the public officials. It is often evident that many of us think of public property as belonging to those who are chosen to look after it, and of public affairs as being the concern of those elected to manage them. We should train our children and teach ourselves to say of public property, "This is ours, and we must help take care of it." And we must learn to co-operate with public officials in the management of what is, after all, our own concern.

The small child may be given a very good lesson in citizenship and the foundation laid for co-operation with public officials in habits of neatness and cleanliness cultivated in the home. The child may be taught to put papers, toys and other things in their place, and it is not too soon to give the child his first idea of the importance of the disposal of garbage and rubbish and the preservation of public health by teaching him to respect the garbage man and ash man as public servants, as they are in reality an indispensable part of our civic organization.

The outstanding official for the children of the Primary and Junior classes is the policeman. Unfortunately, generally because foolish parents have threatened children with the policeman in order to induce them to obey, children are often afraid of police officers. The church school should not only correct this wrong impression and make the child and policeman friends, but it should train the child to assist in making his community safe for all. The right sort of police officer brought into the Sunday school where he may become acquainted with the children and occasionally give short talks is one of the best means of accomplishing the desired result. But in addition to this a number of activities should be arranged to make more real to the child that it is within his power to assist in making his community safer for all. In the states where there is snow and ice at this time of the year the child may be brought to see that the service he renders in cleaning the sidewalks is a real help to the civic officials. Then there is the giving of information about the city to strangers, and the learning of traffic laws, and the occasional helping to control or direct a crowd at gatherings, which will bring nearer to the child an understanding of how he may aid public officials.

The fireman and his work particularly attract the child of the age of twelve to fifteen. A class of this age in the church school, especially boys, would be more than enthusiastic over a visit to a fire station where they could observe the many phases of the work of the firemen and the operation of all parts of the system, from the electric fire alarm bells to the life saving apparatus. Such a visit would open the way for important activities to teach fire prevention, the keeping of fire escapes free from obstruction, care in handling of matches, gasoline, etc., and in a number of things which lead to destruction and loss through fire.

Civic officials will welcome this sort of aid and co-operation on the part of the church schools, for many cities are now instituting fire prevention days and other means of educating children in this particular thing. Recently a city in observing Fire Prevention Day on Oct. 9, the anniversary of the great Chicago fire in 1871, gave the following rules to aid in educating its children:

1. Clean up and get rid of all unnecessary papers in cupboards and basements.
2. Never go into closets with matches or candles; use an electric flashlight.
3. Never use kerosene or coal oil for lighting fire.
4. Do not leave oily rags about. When done burn them.
5. Do not allow clothes drying near stoves.
6. Do not use paper shades on electric lamps.
7. Know the location of the nearest fire alarm box, and how to turn in a fire alarm.
8. Always keep a bucket of water on a hook in the basement.

The older classes will find an acquaintance with the opportunities for co-operation with any of the civic officials of great value. Perhaps, however, the health department and the department of education will offer the most available material. Investigations and reports by members of the class in form of papers

on sanitation, food and milk inspection, water supply, etc., under the work of the department of health, and visits to the school buildings to learn of the systems of heating, ventilation, and lighting under the work of the department of education would reveal many things of importance and show ways for co-operation which have never before come to the attention of young citizens.

Official Call for Laymen's Sunday, Feb. 13, 1921

In the Interest of the Murray Anniversary Crusade, Under the Direction of the Universalist Comrades

To all Universalist Ministers and Churches in the Fellowship of the Universalist General Convention, Greetings:

The Order of Universalist Comrades has been mobilizing the man power of the Universalist Church and is moving forward quietly but with tremendous power, determined to have every Universalist man at work in the Murray Crusade.

In addition to the great tasks already accomplished during the Big Drive and also in the great Murray Anniversary Crusade, up to date, our men, with the approval of the officials of our Church, have planned a Universal Layman's Sunday to be observed in all of the Universalist churches of America, Feb. 13, 1921.

The most important reason for choosing this date is that it will be the first Sunday in Lent, which the Comrades earnestly hope to make the most fruitful, spiritually, of all the Lenten periods since the days of Murray and Potter one hundred and fifty years ago.

The Universalist Comrades announced at Baltimore that they would have one thousand men at the big Gloucester celebration last August, and rejoice in the memory of over fifteen hundred men at the Comrades' Mass Meeting on that memorable Sunday of all our pilgrimages. We have faith to believe that the ministers and laymen of all our churches will respond in the same wonderful manner to *this* call for a grand mobilization of our men at the services on the first Sunday morning in Lent. It is significant that this date is the day immediately following Lincoln's Birthday, which offers a special opportunity for the lay speakers to stress Lincoln's Universalist principles which he lived and used so eloquently for America and the world.

The suggested plan is as follows

1. Comrades, four in number if possible, to occupy the pulpit and have entire charge of service. Two of them making brief addresses.

2. All men on parish list with one or more men with them in church. Agitation of this to be worked up locally. Postcards for this purpose furnished by Universalist Headquarters.

3. The address or addresses to deal first with the Comrades and their organization. Second, with the idea of winning new church members or constituents. Abstracts and suggestions for material for the lay Comrades addresses will be furnished by the Comrades through the office of the General Superintendent, Dr. John Smith Lowe, 359 Boylston Street, Boston, Mass.

4. One of the lay speakers if possible from another Universalist Church.

5. Report of number of men at church Laymen's Sunday to National Secretary Carr of the Universalist Comrades, 559 Cranston Street, Providence, R. I., as soon after Feb. 13, 1921, as possible.

For any further detailed information about the plan kindly write to the General Superintendent, National Secretary Carr, or the undersigned.

This great effort on the part of our men, encouraged and assisted by all of our ministers, will send a thrill throughout the length and breadth of our whole Zion. Let every church begin to organize now for this great demonstration and Pentecost, determined to have every man in any way connected with any Universalist parish or its institutions present at church on this great day which marks the beginning of the next great advance in the "personal service campaign to carry forward with vision and power the unfinished task bequeathed to us by John Murray and his successors" through the agencies of this our greatest and most important of all Drives, the Murray Anniversary Crusade.

Yours in the Great Fellowship,

Ralph W. E. Hunt,
President Universalist Comrades.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of the Man Who Had Plenty of Time

A CERTAIN man essayed to go unto New Orleans; for he said, It is now Winter, and I prefer to take my exercise with the Fishing Pole and the Golf Club and not with the Snow Shovel.

So he arranged his Business, which was not very Brisk just then; and he bought for himself a Ticket and a Berth upon a Sleeping Car. And he said unto all his friends,

Me for the Balmy Breezes of the Gulf, with Tarpon Fishing and Magnolia Blossoms and a side trip to Cuba, and maybe a Look-in at the Big Ditch at Panama. Now, therefore, this Wintry Clime shall know me no more until after the Mardi Gras, and I will return with the Flowers that Bloom in the Spring, tra-la.

And on the Appointed Day he arrived early at the Station with his Ticket in his Pocket; for he said, I like to have Plenty of Time.

And his Train, which was called the Panama Limited, had not yet Backed into the Station; for it was more than the half of an hour before the time of the Train to leave.

And he said, I will buy a Magazine, and I will sit and read; for it is Great to have Plenty of Time.

Now about the time he got going in his Magazine, a Man shouted through a Megaphone, saying:

E-e-e-e-elinois Central, Panama Limited Train for Cairo, Paducah, Memphis, Vicksburg and N'Orleans, now ready on Track Number Six.

And the Man with the Magazine looked up from his Magazine to the Clock, and said, I have my Reservations, and I have my Tickets, and the Light here is good, and this story is a Corker, and I will not hurry. I have Plenty of Time.

And the Man with the Megaphone called a second time, and said the same words. But the Man with the Magazine said within himself,

It is a Long Ride to New Orleans, and I shall weary of the Train. I will remain here for a Little Space. I have Plenty of Time.

And the Man with the Megaphone called yet a third time. But the Man with the Magazine was at an Interesting Place in his Story, and he had grown accustomed to the Noises of the Station, and he looked not up, neither did he hear. And the Great Big Clock was moving slowly but surely on.

And he came to the end of his Story, and he rolled his Magazine and put it in the Pocket of his overcoat. And he said,

I may as well go on Board.

And he picked up his Bag and moved toward the Gate. And as he walked he glanced up at the Clock. And the Cold Sweat started upon him. And he rushed to the Gate in time to behold the Tail Lights of the Panama Limited disappearing in the Dim Distance.

And he Swore at the Man at the Gate: and he said,

Let me through, for I must catch the Panama Limited.

And the Man at the Gate answered him, saying,

Thou mayest catch the Panama Limited to-morrow or the day thereafter. Swear not, for thou hast Plenty of Time.

Now when I beheld this, I considered the case of certain men whom I know as I meet them on the Journey of Life. For they behold the Arrival and Departure of Opportunity, and it disturbeth them not. And there are kind words which they ought to say, and loving deeds they ought to do, and noble habits they ought to begin. And the Angel of Time shouteth through the Megaphone of the Passing Years. And they say, Behold, this I should do, but I have Plenty of Time.

Now I fear for some of them lest there be a Day when they shall Hammer at the Gate of Heaven, and Fume and Swear because they find it shut. And I sometimes think I hear the Angel that Keepeth the Gate answering them, and saying,

Use not thy Language so Wastefully, lest thou need it in the Ages to come, For behold, thou hast Plenty of Time.

* * *

NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

"Let no man be deceived by the temptation that he can not do his own thinking. Let the workingman do his own thinking about politics, about religion, about government, about labor and capital, and let him have courage to follow his own convictions and not be led hither and thither by some one who hastens to do his thinking for him." *(Dr. Lucien Clark in the Christian Advocate.)*

"We need not trouble our minds about the separate personality of the Holy Spirit. These are speculations which we do not find in the Bible. The New Testament draws no clear distinction between the operations of God and Christ and the Spirit of Jesus, the Spirit of God, and the Holy Spirit. The Holy Spirit is God Himself in action, and always in action." *(W. R. Inge, C. V. O., formerly Dean of St. Paul's, in the Christian Work.)*

"Have you a Catholic Bible? A handy edition that can be easily read? Cardinal Gibbons says 'What is good for the priest must be profitable to the people,' and the Third Plenary Council exhorts every family to have a Bible and read it every day. There is a growing demand for this book by all religions, and Catholics should be in the lead." *(Advertisement in America—a Catholic Review.)*

"All of us respond to ideals which transcend self. When we hear Micah's words about doing justly, loving mercy and walking humbly with our God we are conscious that they voice a universal ideal. The response is not always equally in evidence. There are times when it is so faint that it seems to have died away altogether. Sometimes it seems to us that we are living through such a time now. But there come moments (we who have lived through these last six years can never forget them) when the better man that sleeps in each one of us is aroused and we recognize that what we in our best moments desire for ourselves and for those we love is a good that belongs equally to men of every race and age.

"But this gospel of which our text (Mark 16 : 15) speaks means more than this. It is not only the revelation of needs and desires that all men share, but the assurance that those needs can be met and these desires satisfied. Many forms have been taken by the Christian message in the course of its history and many answers have been given to the question as to what Christianity has to offer to a world in need. But through all these different answers one common note has rung, the note of confidence in the Father God, the assurance that in spite of sin and sorrow and heartbreak of life, love is still supreme and will in the end prove the world-conquering power." *(Sermon by Prof. William Adams Brown, D. D., at Union Theological Seminary, published in the Christian Work.)*

"The noblest work that is done among men is done in the spirit of unselfish helpfulness, when men are not seeking to help themselves, but to help others. This world is hard enough, and sad enough, too, but what relief and sunshine are found in the service of unselfish spirits. The life of great cities—how dark it looks at times, how many things there are that cause us dismay. But wherever there is an unselfish toiler for God and man, there is found a "glory in the night." The rescue missions, the philanthropies, the work of the churches in general—how wonderful this all is! There has never been an age in which so much work of helping was going on as now. And the thing that makes all this work so wonderful is the unselfishness of men's hearts that constitutes the real beauty of all true and fine human work." *(Edgar W. Work, D. D., in the Christian Advocate.)*

"*Even so*, this is the whole point of the parable, *it is not the will of your Father who is in heaven.* Therefore our wills should go out in the same desire and care. *That one of these little ones should perish.* 'Is it your will, or is it not? If it be not, the means of saving them is easier than you think. Remember that the human plant, like the vegetable, thrives best in light.'—Charles Kingsley." *(Commentary on Matthew 18 : 14, in Peloubet's Select Notes. I. S. S. Lesson for Jan. 2, 1921.)*

"*Therefore is the kingdom of heaven likened unto a certain king.* This earthly king represents Christ's heavenly Father and ours. *Who would make a reckoning with his servants.* The comparison is not to the final judgment day, but to such a reckoning as is going on all through our lives." *(Commentary on Matthew 18 : 23, in Peloubet's Select Notes, I. S. S. Lesson for Jan. 9, 1921.)*

"*Even so it is not the will of your Father who is in heaven, that one of these little ones should perish*, concluded Jesus. 'This was

wonderful teaching, then heard for the first time. Every man, because he is a man, belongs to the divine household and is entitled to its care, protection, comfort and joy. If he wanders away into barren, unhealthy, dangerous places, God is interested in bringing him back, because he is a man and has the making of a man in him.'" (*Commentary on Matthew* 18 : 14, *in Tarbell's Teachers' Guide, I. S. S. Lesson for Jan.* 2, 1921.)

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

JESUS TEACHING FORGIVENESS—JAN. 9, 1921

Text: Matthew 18 : 21-35

Mercy and Mathematics

Mercy is not a matter of mathematics. There has always been evidence in religious statements, whether scriptural or not, of a desire to properly describe religion. But as religion is a spiritual matter, any attempt to describe it results in a limitation upon the real thing. Therefore any statement of religion, official as of a creed, or individual as with an interpretation, is always an attempt to express the inexpressible.

In this lesson Peter, the impulsive enthusiast, the man of intense emotions, becomes for the moment a petitioner of limitations. He recognizes the principle of forgiveness. He does not need to be told that a follower of the Christ should be willing to forgive another human being who may have done him wrong. But somehow he feels that there ought to be a limitation on the practise of forgiveness. He realizes that if there is a limitation, he does not know just where it ought to be placed. He is anxious to observe the right rule, but, like the rest of us, he is a little bit afraid of being over-generous.

Our consideration of Peter's attitude is liable to be somewhat mixed. Perhaps the first thought is that Peter was rash in raising this question. Perhaps, however, some of us may think that the limitation on forgiveness might be the best thing that could possibly happen to the one who needs frequently to be forgiven; a sort of salutary boundary beyond which he will find himself unable to travel with impunity.

It makes therefore an interesting matter of discussion as to whether forgiveness should have any limitation, and whether the answer of Jesus to Peter's question really places one. Peter suggests the possible limitation of seven times. According to our text, Jesus raises the limit to "seventy times seven." It would almost seem as if four hundred and ninety times might be considered a reasonable place to stop forgiving the same individual. And yet right here comes the interesting fact that we are advised that the original text of this particular scripture is so indefinite that even the scholars themselves are unable to determine whether the words of Jesus really mean seventy plus seven or seventy times seven. Therefore, either by his deliberate intent or some later inaccurate transcription, the actual limitation—if he had any in mind—has been entirely lost. If in this connection we remember that the story of the crucifixion includes a prayer from the lips of Jesus: "Father, forgive them, they know not what they do," we may easily believe that he recognized no limitation on forgiveness.

Lost by Addition

If there comes a second time when it is necessary to forgive the same person, how do you know that it is the second time? It is impossible for this to be the second time in your mind unless you remember the first time. If you remember the first time at all, how can you claim the forgiveness of the first time to have been comolete, for if complete the memory of it would be gone and you would not be able to reckon that there is a second time. Therefore if addition is possible in your mind, the alleged previous forgiveness is proved lost by that very addition.

The Illustrating Parable

Ten thousand talents is a very large sum of money. The Cambridge Bible tells us that it is "more than the annual revenue of Palestine." A hundred shillings compared with ten thousand talents is a negligible amount. But this man in the story who himself has been forgiven the larger amount, becomes a tyrant rather than a forgiving friend to the one who owes him the small amount. The contrast is vivid.

The lesson evidently is that of our relation to God on the one side, and to our fellow men on the other. It is thence related to Peter's question and his own answer only on the basis that there is no limit to God's forgiveness and should be none to ours. The man who owed the large amount, finding himself a bankrupt financially, is forgiven, but a little later he proves himself a moral bankrupt by refusing mercy to his fellow man. If it were possible to reckon mercy in the terms of mathematics, you would certainly consider this man as "penny wise and pound foolish." But the whole question is rather one of spirit and its personal attitude instead of material limitations. The amounts involved are of small consequence or the contrast between them. The real question is how one feels, and therefore is prompted to act. When we realize our own liability to error, it should induce us to a desire for forgiveness to become a human habit. If we consider for a moment how we mentally react toward criticism, we may detect the trouble in our own minds which keeps us from a forgiving spirit. What is our first reaction to criticism? Is it not to find a shortcoming on the part of the critic and expose it that by the comparison we may seem to extenuate our own shortcoming? But when we are prompted to criticise another, and perhaps with complete justification, are we at all inclined to seek out some shortcoming of our own that by the comparison we may extenuate the other fellow's conduct? If we have reached the latter stage, where our first reaction is to find an excuse for the other fellow, we have become possessed of the real spirit of forgiveness.

Taking the Sin Out of Sinner

Another mental error frequently mixes us up concerning forgiveness, and that is the difference between the sin and the sinner. Jesus talks about forgiving sins, but he does not at all indicate that forgiveness wipes out the penalty of a sin committed.

Thus the parable by which Jesus illustrates his meaning shows the man who was forgiven, yet unforgiving, as being severely dealt with. Forgiveness must tally with justice, and justice must have her way. Those who desire to forgive and those who desire forgiveness are both liable to mistake forgiveness, and do mistake it, if they consider that it condones the sin.

Note in teaching the forgiveness of Joseph for his brethren who had sold him into slavery, also the forgiveness of the North for the South and the South for the North after the Civil War, which enabled the citizens of both sections to fight side by side against both Spain and Germany. Note also the willingness to forgive which is made a petition for forgiveness in the Lord's prayer. Note also that when these words were written our debtor laws were very different from what they are now. Then the creditor could do his own arresting. Then the one in debt was liable to be sold into slavery. Then tortures were legal for those who had made the mistake of abusing credit. The progress toward official leniency registers a human evolution toward the spirit of forgiveness. Every one of us can aid in further progress by attaining in our own character and conduct the spirit of forgiveness. We all need it so much that we should practise it all the time. Liars must have good memories, and the unforgiving must walk straight.

* * *

Conversation would never lag if every one used his mind to the same purpose as did the small niece of a contributor to the *Chicago Tribune*. After answering innumerable questions put by the little chatterbox, she finally asked:

"Doris, whatever makes you talk so much?"

"Why," she immediately replied, "because I always fink of sumpin' to say!"

An Appeal to the American People

THREE and one-half million children in Eastern and Central Europe have no alternative to disaster between now and next harvest except American aid. For months, because the needy were so numerous and the available funds so limited, these most helpless sufferers in the track of war have been admitted to American feeding-stations only if tragically undernourished, and have received American medical aid only if desperately threatened by death from disease.

Winter is closing down. The money of many nations is valueless outside their own boundaries. Economic and crop conditions, aggravated over considerable areas by actual warfare last summer, make famine, with its terrible train of diseases, a certain visitor until next harvest. Inevitably the helpless children will suffer most. No child can grow to health and sanity on the pitiful makeshifts for food with which millions of European adults must content themselves this winter. It is obvious that the remedy can come only from outside.

America saved 6,000,000 European children winter before last. Normal recuperation cut the need nearly in half last year, but unusual conditions have resulted in scant shrinkage of child destitution during the twelvemonth just past. The response of America must now decide whether 3,500,000 of these charges, in acute distress, shall begin to be turned away in January from more than 17,000 asylums, hospitals, clinics and feeding-stations dependent on American support. There would be no tragedy in history so sweeping or so destructive of those who can deserve no evil.

The undersigned organizations, working among every race and creed, many engaged also in other forms of relief, agree unanimously that the plight of these helpless children should have complete priority in overseas charity until the situation is met. This is an issue without politics and without religious lines. There can be no danger of pauperization, for the $23,000,000 for child food and the $10,000,000 for medical service that we seek, will relieve only the critical cases. The medical supplies, of course, must be an unqualified gift, but for every American dollar used in child-feeding, the governments and communities aided furnish two dollars in the form of transportation, rent, labor, clerical help, cash contributions and such food supplies as are locally obtainable.

America has not failed in the past in great-heartedness. She has never had a more poignant call than this. Contributions should be turned over to the local committees which are now being formed for this national collection, or sent to Franklin K. Lane, Treasurer, Guaranty Trust Co., New York City.

(Signed)

American Relief Administration
by Herbert Hoover

American Red Cross
by Livingston Farrand

American Friends Service Committee (Quakers)
by Wilbur K. Thomas

Jewish Joint Distribution Committee
by Felix Warburg

Federal Council of Churches of Christ in America
by Arthur J. Brown

Knights of Columbus
by James Flaherty

Y. M. C. A.
by C. V. Hibbard, International Committee

Y. W. C. A.
by Miss Mabel Cratty, National Board

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

THE THREEFOLD WISH

I have three words to say
To help you on the way
From this glad New Year's Day.

First of these wishes three,
God's gifts of price for thee,
A heart serene shall be,
Untouched by hate or fear,
Unscared when troubles near,
And threat'ning clouds appear.

The next, to make life good
As God's dear children would,
Is cheerful fortitude,
Not clinging like a stone
To the torn earth, alone,
But courage to go on.

The last, in earth's distress,
And care and loneliness,
To comfort and to bless—
A brotherhood that brings
In one all living things,
A heart that gives and sings.

May these great blessings three
A boon from heaven be
Through the good year with thee.

Isaac Ogden Rankin.

THE WOODCHOPPER'S TRAIL

LITTLE Blue Riding-hood skipped down the path toward the forest, swinging her basket and humming a song as she went. She was called Blue Riding-hood because she wore a dark-blue velvet cape with a pointed collar that could be used for a hood. The cape just matched her eyes and set off her yellow curls. At the edge of the great woods she met a slender boy with an axe over his shoulder. His coat was green, and he wore stout boots.

He swept off his hat politely. "Good day, Miss Riding-hood!" he said.

Blue Riding-hood, or Blue, as she was called for short, made a little curtsy. "How did you know my name?" she asked.

"By your blue hood, of course," was the answer. "May I ask where you are going?"

Smiling, the little girl showed him her basket. Inside there were a sandwich, an apple and a slice of chocolate cake.

"I am going into the woods to get wild flowers," she said. "When I have gone on a little farther I shall eat my lunch, and afterwards I shall fill my basket with flowers. A picnic all to myself!"

The boy laughed, but he looked troubled. "I shouldn't go into that forest if I were you," he said. "There are plenty of flowers outside."

Little Blue tossed her head. "But it is forest flowers that I want," she replied.

"Wait here, and I'll go and get you some," said the boy.

But the little girl was willful. "I think you are a very strange person," she said, "to want to break up my plans." Then she pulled her blue-velvet hood over her head. "Good-by, boy!" she cried with a wave of the hand and vanished into the forest.

She had not gone far before she saw that a woodman had been working in the forest not long before. Fresh chips lay on the ground, and for some distance the bushes and thick undergrowth had been cleared away. She followed the cleared path, singing to herself and picking bright flowers as she went. Once when she stopped singing for a moment she heard the ring of an axe not far away.

"The woodman is still at work," she said to herself. "When I come up with him presently I will ask him to have some of my lunch."

But the thought of her lunch was so tempting that she decided to stop then and there and open her basket.

It was very comfortable on the mossy stone. There was a convenient tree to lean against, and the sound of the axe came pleasantly to her ears; she soon dropped asleep. When she waked she knew that her nap had been a long one, for the sun was in another part of the sky and the axe sounded very far away.

"I must hurry and fill my basket," said little Blue.

On and on she went. Every time she made up her mind to turn round and go home a new flower tempted her farther. Though the forest itself was tangled and thick, she had no trouble, for all the way she followed the woodchopper's trail.

At length, when her basket was overflowing with flowers, little Blue said to herself, "I'll pick that big red one over there, and then I'll go straight home."

But when she looked up from the flower, there, to her astonishment was her father's house in the distance. And a little way off, with his axe over his shoulder, stood the boy she had seen that morning.

Little Blue set down her basket and rubbed her eyes.

"How can you be here?" she said.

The boy did not laugh at her; he looked very polite as he explained. She had not gone so very far into the woods, after all, he said, for the cleared path ran near the edge and led by a short cut to the field near her home.

"So here you are," finished the boy.

"But what became of the woodchopper?" asked Blue Riding-hood. "I heard him ahead of me all the way."

Then the boy in green laughed. "I will tell you the truth," he said. "I am the woodchopper. When you ran into the forest I knew you would follow the open space as long as you could, and so I ran in, too, and began to make a path ahead of you."

"But I didn't turn round once," the little girl said.

"How could I walk straight ahead and still come home?"

"You didn't go in a straight line," said the boy. "I took good care that the path should curve, you see."

Then Blue understood. But somehow she did not feel angry any more. She smiled at the boy. "Thank you," she said.

The boy swept off his hat again.

"Don't go into the forest any more by yourself," he warned her. "Have you never heard about your distant cousin, little Red? But there is your brother," he added. "So you are safe. Good-by." And with that he was gone.

Blue Riding-hood told her brother the whole story. "Who was that boy, I wonder?" she said, at the end.

"If his clothes were green and he had one feather in his hat, it was Jack," her brother answered.

"Jack who?" the little girl asked.

"Jack Beanstalk, child. A fine, stout-hearted fellow, too."

Little Blue looked thoughtful. She remembered, now, about little Red Riding-hood, and she knew what the boy had done for her.

"A *very* fine boy, I think," she said.—*Nancy Byrd Turner, in Youth's Companion.*

* * *

CHILD FAITH

Gertrude Plummer Goward

Thou little man, how bravely fast thou trudgest
Beside the long calm strides thy father takes,
And dost thou not at times feel filled with wonder
If e'er thou canst attain the speed he makes?

I love to see thee trudging breathless after
Or clinging to his helping larger hand,
Thy heart all filled with love as he helps onward,
He with a father's heart to understand.

Some day, perhaps, thy years more numbered,
A smaller trusting hand shall cling to thine,
And thou, fearing thou'lt not lead rightly,
Wilt seek, with equal trust, a Hand Divine.

* * *

WHERE JESUS WAS BORN

After the passage of nineteen centuries, during many of which Bethlehem was lost to history, at times perhaps even to contact with the followers of Jesus, it is inevitable that the exact spot which was his birthplace should be in some doubt. The difficulty of ascertaining the exact place of Jesus' birth is heightened by the meagerness of the accounts of that great event by the Bible scribes. Of the four gospels only two, those of Matthew and Luke, give an indication of the birthplace. The one speaks of the three wise men coming "into the house;" the other writes that the Babe was "laid in a manger; because there was no room for them in the inn."

Perhaps many Occidental readers of the brief story of the birth of Jesus according to St. Luke, have seen in imagination the lofty chamber of a Western barn with its wooden mangers. The artists of the ages have fallen into the same error, and many a painting of the Holy Family pictures stables such as Palestine has never known. When it is explained that within the great room of the stone houses of present-day villagers—especially in those villages whose old traditions seem unspoiled by modern influences—are both family living quarters and stable space for animals, a truer picture of the manger of Bethlehem can perhaps be constructed. The further explanation that some of the village houses are built over caves or grottoes opens up additional possibilities in interpreting the language of accounts of the Nativity.

Within the typical village houses of Palestine, types which there is reason to believe were common in the time of Christ, the living quarters of the family occupy a raised platform of stone in one corner, covering perhaps two-thirds of the area of the room. There the members of the family cook, eat and sleep, and there too they sit about their fire in the cooler part of the year. The raised living platform is supported by arches, leaving a space too low to be occupied by the larger domestic animals; so this space becomes the stable of the sheep and goats. Bundles of fagots are piled at the entrances of the arched area, serving at once as bars for the animals and as a fuel supply. The portion of the room not occupied by the family platform is used as a stable for donkeys, and for cattle, horses and camels if the householder possesses those larger animals. About the walls of this stable portion of the house are constructed mangers, usually of stone. It is not uncommon, even in the present day, for a family to extend its hospitality to wayfarers, when more desirable quarters are not available, by giving them the use of the lower or stable portion of the house. Nor is it considered among the simple villagers to be an undignified thing to accept such hospitality. On cold nights members of the family may themselves sleep by choice in the stable, close to the animals, whose breath, they say, keeps them warm.

Some students, strengthened in their views by the statement of St. Matthew that the wise men came "into the house" to do homage to the Christ Child, believe that it was in such a combination dwelling and stable that Jesus was born; and that it was in one of the stone mangers against the inner side of the outer wall that he was laid. Tradition, however, which is accepted by the greater number, has it that the true birthplace of Jesus was a cave used as a stable. Since houses were sometimes constructed over the entrances to such caves, it is explained the wise men might still have come "into the house" to reach the Babe they had traveled to Bethlehem to revere.

For at least fifteen centuries, and perhaps even since the earliest days of the growth of Christianity, the very grotto in which is reputed to have taken place the most significant of the world's billions of births has been preserved as a holy place. Over this revered spot, in the year 330, Helena, mother of Constantine the Great, first of the Christian Emperors of Rome, caused to be erected the Church of the Nativity. The Church of the Nativity which stands in Bethlehem to-day, and to which the travelers' steps will turn first, is believed to be that same church of the Empress Helena, repaired from time to time, but with its form and much of its substance unchanged.—*From a Bulletin issued by the National Geographic Society.*

* * *

A LARGE ORDER

A rather fussy young woman had spent nearly two hours inspecting the stock of linoleums in a certain shop. Roll after roll was brought out by the perspiring salesman, but still she seemed dissatisfied. The salesman judged from the woman's dress that she was a person of wealth, and, therefore, likely to give a fine order. When finally he had shown her the last roll he paused in despair.

"I am extremely sorry, madam," said he apologetically, "but if you could wait I could get some more pieces from the factory. Can you call again?"

Whereupon the young woman gathered her belongings together and rose from the chair.

"Yes, do," she said, with a gracious smile, "but ask them to send something with very small designs, suitable for putting in the bottom of a canary's cage."—*Harper's Magazine.*

* * *

If I had a thousand lives to live, Africa should have them all.—*Bishop Mackenzie.*

Young People's Christian Union

THE DIRECTOR'S DATES

Jan. 2. Morning, Hingham, Mass.
Jan. 4. New Bedford, Mass.
Jan. 9. Auburn, Me.
Jan. 15-16. Indiana State Rally, Muncie.
Jan. 18-19. Chicago, Ill.

* *

A NEW STATE UNION

Thirteen months ago there was not a single Young People's Christian Union in the state of Rhode Island. Late in November a local society was formed in the Woonsocket Church and this was followed a few weeks later by another in the Church of the Mediator, Providence. In October, Valley Falls fell into the line, and still more recently the young people of the First Church, Providencce, formed a local Union. On Saturday evening, Dec. 4, local Unions gathered in the Woonsocket church and formed a state organization.

The officers of the new State Union and of the local society were installed by the Director of Young People's Work during a meeting of the Rhode Island Conference in the First Church on the evening of Dec. 9. The Conference appreciated the importance of the young people's work to the extent of devoting the entire evening session to them.

Not only are the young people of our churches ready to band themselves together for work and service in the local church, and for mutual enjoyment, but they appreciate the value of organizations which reach out beyond the local church and afford opportunities for a wider fellowship. This wider fellowship is not confined to the social side of the Union work, but develops a real working fellowship of service for Christ and his Church.

* *

THE EMPIRE STATE

The practical impossibility of securing the attendance of the young people in large numbers at the State Conventions of the Church has led to several different attempts to solve the problem of a State Y. P. C. U. Convention. Held, as most of them are, in the middle of the week during a school year prevents the attendance of all but a very few. There is an official quorum present, but it is almost wholly made up of older people who have been elected delegates from the Unions because they and no one else were going.

In Massachusetts and Connecticut separate Conventions of the Y. P. C. U. are held, extending over a Saturday and Sunday. Minnesota, after holding one session in conjunction with the Convention of the Church, adjourned for a session when the real business could be done, to a Saturday. Maine and New York have just supplemented the State Convention by rallies and conferences, and Indiana is planning to do the same.

The gathering at Rochester, Dec. 18-19, was widely representative. Thirteen Unions and churches sent some of their young people. The railroad fare of one delegate from each place was paid by the State Union from funds contributed by the State Convention of the Church. It was an investment that will abundantly justify itself.

Saturday afternoon was given up to a conference on methods of Y. P. C. U. work. One occasionally hears criticisms of the frivolity of youth, but these young people, a considerable number of them of high school age, stayed by this work steadily from two-thirty to six without an intermission. I have not seen so great steadfastness, no not in a General Convention. They were in earnest.

There followed a good time, such as the members of the Union always have when they meet. A generous banquet was served by one of the adult classes of the Rochester Sunday school, there were speeches overflowing with the enthusiasm of youth, and then there was a chance in the gymnasium of the parish house.

On Sunday morning there was a devotional meeting at 9.30, and then the delegates to the conference attended the services of the Rochester church and listened to a sermon by Rev. W. W. Rose, pastor of the church and vice-president of the State Union. In the afternoon, the young people dispersed to their homes.

It was a gathering that was worth while in the information dispensed and the inspiration gained. Several new Unions will be organized in the state, partly as a result of this Conference, and the work of others will be improved. Attendance at such a gathering assures the officers of state and national organizations that there is some one in each local society who can be depended upon to answer correspondence, and to see that those at home understand what the larger organizations are doing. With this information, inspiration and fellowship we can build a Church.

* *

SENIOR AND JUNIOR RECRUITS

Although Christmas activities are claiming so much of our time, the young people of the church in Melrose, Mass., were so anxious to start work in the Y. P. C. U. that they met for organization on Tuesday, Dec. 21. They will take full charge of the Sunday evening services of the church, except for the lectures of the minister, Rev. L. L. Lewis.

Two Junior Unions have recently been organized in New York, with sisters as the two superintendents. Miss Mabel E. Muller has charge of the work in the Church of the Good Tidings, Brooklyn, and Mrs. Eva Muller Lamb in Binghamton. There is room in the Universalist Church for many more families of this sort. These two Junior Superintendents have a brother, Mr. Herbert E. Muller, president of the Metropolitan District Union.

Stanley Manning.

P. S. Be sure to read the program for Young People's Week on another page.

For the Quiet Hour

Happy is the man who has that in his soul which acts upon the dejected as April airs upon violet roots. Gifts from the hand are silver and gold, but the heart gives that which neither silver nor gold can buy. To be full of goodness, full of cheerfulness, full of sympathy, full of helpful hope, causes a man to carry blessings of which he is himself as unconscious as a lamp is of its own shining. Such an one moves on human life as stars move over dark seas to bewildered mariners; as the sun wheels, bringing all the seasons with him from the south.

Henry Ward Beecher.

We will not, then, quarrel with to-day, for whatever else it lacks it is full of opportunity. Has it dawned for us upon a hard, bare, seemingly hopeless condition? At least it has left us the opportunity of patience, of inner development—the opportunity, in short, of being good. We can to-day be cheerful, helpful, serviceable. Do you need comfort? Find it in comforting some one else. It is a sure way.

J. Brierley.

All that he had was outside of him. A man could get through the very stars of heaven if every one of them was a golden coin; a man could spend the sands upon the seashore if every sparkling atom was a silver coin! He could get through it all and be a pauper at the last! Who is he, then, who can not spend all? A man who lives spiritually, a man of character, of purpose, of high conception, of noble sympathy, a man who knows truth and loves truth never can spend his fortune.

Joseph Parker.

Unwrap thy life of many wants and fine,
He who with Christ will dine
Shall see no table curiously spread
But fish and barley bread.
Where readest thou that Jesus bade us pray
"Give us our sumptuous fare from day to day?"

Why wilt thou take a castle on thy back
When God gave but a pack?
With gown of honest wear, why wilt thou tease
For braid and fripperies?
Learn thou with flowers to dress, with birds to feed,
And pinch thy large want to thy little need.

Frederic Langbridge.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

Rev. Dwight A. Ball, late Superintendent of Churches in Maine, goes to North Carolina Jan. 1, as a missionarv of the W. N. M. A. He will work with Mr. Canfield in the Kinston circuit, making two missionaries in this field.

* *

Rev. William E. Manning Todd, late of Greenfield, Ind., and a newcomer to the Universalist ministry, will go to Harriman, Tenn., Jan. 1, as a missionary of the W. N. M. A. This will give us two missionaries in this state, Rev. George A. Gay being in our service at Chattanooga.

* *

The Southern field is at present very promising. We have a new movement at Greensboro, where Mr. Kellerman is holding services in a theater, ninety being the size of the audience on Dec. 12. A Sunday school will be formed very soon. This movement has been started by a member of the Kinston (N. C.) church, who has moved to Greensboro and was a former parishioner of Mr. Kellerman at Blanchester, Ohio. These Universalists have been loyal to the faith, and when they moved away from their home town and found no church of their own communion they forthwith started to furnish one and sent for Mr. Kellerman to come over and help them.

* *

The other denominations are pushing and working for all they are worth. The Baptist church and Christian church in this town *each* have a social worker for this place alone, and the Episcopal church is fitting up a settlement house in East Kinston where their social worker is to have a home. It is in the mill district. I was calling in that vicinity recently. There are many children. She can bring them in. They have a little chapel also. Do you see the great opportunity? (*From report of Mrs. Haskell for October.*)

* *

Mrs. Katharine B. Haskell is busy in the Kinston circuit, but will go to Greensboro to help in forming the Sunday school. She has organized a school at Woodington and has a new movement at Fremont. She writes: "If only some wealthy Universalist could have a vision of what money would help to do here and would consecrate it to that purpose, so that we might do *more*, how happy we should be!"

* *

We are hoping very soon to secure a trainer of kindergarten teachers for Japan and a woman to go as a missionary as well. The opportunity is very great at present time and with these workers we should be helped to meet it.

* *

We are pleased to receive word of the initial successes of our Tei Yasumura, who has been giving piano recitals in the larger cities in Japan. She has been teaching missionary songs and hymns to a group of boys of the Y. M. C. A., and a package of missionary hymnals has been sent to her for this purpose. She has high ideals of service to her country through the teaching of Christianity.

* *

Miss Matsu Koyama spoke recently at Boston City Hall before the League of Women Voters on Japanese Women and Citizenship. She has received many invitations since to speak for the League, but her studies will not permit such use of her time. She has made remarkable progress in the short time she has been in America.

* *

Mrs. Wilkins, president of the W. N. M. A., will attend the ceremonies in connection with the opening of our Western Headquarters in Chicago, Jan. 18.

Sunday School Search Lights

(The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *
* IT'S TIME. Have you made full *
* plans for the confirmation class? *
* Have you computed your exact *
* membership in main school, Cradle *
* Roll and Home Department at the *
* beginning of the year? Have you *
* decided how you can make a more *
* effective use of the new slogans? *
* *

UP WITH THE SLOGAN

We hope that all our friends will agree with the verdict expressed by many that the new slogans are the best yet issued. Let every school get the spirit of the January motto and resolve to manifest it in all departments of work. It will be well for the superintendent, or some one whom he appoints, to give a little talk when this slogan is first displayed, showing how 1921 can be made "a right year and a bright year" for the local Sunday school, for the local church, for the whole church, for the nation, for the world. Perhaps a speech with all those points would not be "little." Perhaps it would be best to talk only about the school itself, as not more than five or six minutes should be occupied. Every class should get the spirit of "the new year and true year."

In some schools the method of displaying the slogans has been ineffective and discreditable. On the first Sunday in January it would be well to introduce the new frame that will help to make them attractive and useful.

* *

THE END OF THE SESSION

Mrs. Manning prepared a wonderfully impressive closing for her model Sunday School session at Murray Grove. Every one present wanted a copy, and it is safe to assume that in scores of places our progressive superintendents will be glad to introduce this fine service.

An appropriate song sung from memory: Suggestion: "Father, Again to Thy Dear Name."

School: I am a member of a Universalist Sunday school. I expect to be in this place next Sunday. Between now and then my Church and my Sunday school will be judged by my acts. I will try to so live that what I think and do may be in harmony with my belief in:

The Universal Fatherhood of God.
The spiritual authority and leadership of His Son Jesus Christ.
The trustworthiness of the Bible as containing a revelation from God.
The certainty of just retribution for sin.
The final harmony of all souls with God.

Superintendent: The Lord bless thee and keep thee.

School: The Lord make his face to shine upon thee and be gracious unto thee.

All: The Lord lift up the light of his countenance upon thee and give thee peace.

* *

HUTSONVILLE SAYS "THANK YOU"

There is a fine spirit out in Hutsonville, Illinois. That spirit made the school one of the eight to register a hundred per cent on our "List of Gold" in connection with the denominational drive, and that spirit again prompts the following letter, sent in acknowledgment of the Bible presented by the General Convention and the General Sunday School Association:

Dear Friends:

We have received the Bible and I want to tell you, in behalf of our Sunday school, that we appreciate it very much. It is a beautiful Bible and we do not undervalue its worth; but what it represents means very much more.

We have all been made stronger and better by the effort which we put forth. It was a *very great effort*, for we have but a small country Sunday school. But no more loyal, faithful Universalists ever lived than are to be found in our Sunday school.

And, on the other hand, it gives us courage for greater things to feel that our effort has been appreciated and recognized by the General Convention and your Sunday School Association. And so we thank you with all our hearts for this beautiful gift.

Sincerely,
Mrs. E. M. Minor.

Among Our Churches

Maine Letter

Dover-Foxcroft. — A genuine rallying here has made good progress. The largest budget in the local history is assured and the committee is aggressively seeking a pastoral leader. This should be one of our strong societies, as there is material for an efficient local body and there is plenty of unoccupied territory in the surrounding country. * * **New Portland.**—Few of the smaller parishes have made their influence count more than, or even as effectively as, has this one during the present pastorate. From the faithful few the attendance has steadily improved and the services are a genuine ministry to the whole community. The recently finished work of painting the edifice completes the setting for a very attractive community center. The ladies have perfected their organization and are having a fair. * * **Kingfield.**—In keeping with the spirit of community helpfulness which is clearly manifest in the work here, our people have sponsored a series of entertainments with Lyceum Bureau talent that are readily appreciated as the best ever given here. The men are organized as a local chapter of Universalist Comrades. They meet regularly at the Sunday school hour and are sharing leadership in the discussions with Pastor Soule. * * **Belfast.**—A Dutch Garden Party was the most recent social event here, and it was a success. Evergreens, Dutch windmills, and Christmas bells, amid the red and white decorations, made a pretty setting for the sale tables of the church fair. At the afternoon session the children entertained with songs and dances. * * **Hallowell.**—After a full year during which this church has been kept open with supply preaching, a pastor is settled, Rev. Mary L. Hadley having begun her pastoral engagement with December. This is the second of Florida's Convention presidents who have been settled in Maine within little more than a year. * * **South Portland.**—The securing of a resident pastor in June, 1919, has amply demonstrated the wisdom of the undertaking. Growth is the self-evident feature of the situation. Recent word is to the effect that the Sunday school is increasing faster than helpers can be found to properly handle it. That's good; history attests that men rise up to meet challenging occasions. The second season of the Open Forum evidences its usefulness and the people's sense of its value. A vested choir of girls is a new and helpful feature of the Sunday service. Substantial repairs are being made on the church building, and place is also being made for setting the memorial window presented by the Woodfords Church. * * **Gardiner.**—The Sunday preceding Christmas was observed with gratifying results. Though measles and whooping cough are prevalent, the attendance was large and the services heartening as the true spirit of the season prevailed. A choice program of songs and recitations by the Sunday school was given in the evening, and a very generous response followed the pastor's appeal for the starving children of Europe. At the regular meeting of the Fraternal Parish on the preceding Friday evening the program was in recognition of Maine and her notable history. A paper on the earliest historic events was illuminating in its setting forth of much that antedated the more popularly accepted ideas of first things in America; another very clearly revealed the unusually prominent leadership of Maine men and women in national affairs both nearly and in later years. The early church history was given in a brief talk. Six members were received and others are to come. * * **Sunday School.**—The State Association is now well organized, though temporarily delayed in securing a secretary to fill the vacancy due to the death of Mrs. Ball, whose service covered most of the past ten years. Miss Florence French of Portland, who so ably finished the broken year, has accepted the secretaryship. Rev. O. S. Raspe of Brunswick is the new president, and Miss Bradley continues her long and faithful service in the treasurer's place. * * **Comrades.**—The plans for the big assembly at Waterville Jan. 28 are progressing, President Lewis Peck of Lewiston having already secured local representatives in many parishes. This should easily be not only the best get-together of our men, but one of the most important meetings of representative Universalists set for the current life of our Church. With General Superintendent Lowe, Secretary Carr, and Comrades Marshall and Ames of New York on the program there is a rare treat in store for Maine's men. * * **Publishing the Truth.**—The determined effort of our national officers to secure the right form of report blanks and to have compiled the facts of our various parishes, deserves the most complete and loyal suppert we can give. Let *every* pastor and parish clerk respond promptly and *fully*. We should awake to the fact that publishing no data is just as much promoting a falsehood as publishing wrong data. We *are*, therefore lets stop trying to conceal ourselves. * * **Crusade Organization.**—This goes on apace but should be speeded up. We are evidently easily keeping in with the others in this matter, but "Dirigo" means more than even keeping abreast of the rank and file. But this isn't a scramble for place, it is a determination to fill our place, to prepare to serve with a power commensurate with our great faith.

Dwight A. Ball.

Church News and Interests

CHURCH MEMBERS REPORTED IN 1920

Before reported	2,918
Middleport, N. Y.	15
Ridgeway, N. Y.	4
Gardiner, Me.	6
Total	2,943

CHRISTENINGS

Before reported, 1,023. Middleport, N. Y., 10; Ridgeway, N. Y., 1; Medina, N. Y., 1. Total, 1,035.

Massachusetts

Lowell.—The annual parish supper celebrated the twenty-fifth anniversary of the pastorate of Rev. Caleb E. Fisher, D. D. Prominent among the after-dinner speakers were Rev. George E. Leighton, D. D., Rev. F. E. Webster of Waltham, Mayor Perry D. Thompson, W. N. Goodell, president of the Chamber of Commerce, H. A. Thompson, chairman of the Board of Trustees, and ministers from various other churches of the city. Every speaker paid tribute to the successful quarter-century of work which Dr. Fisher has given to his church and city. The young people of the church gave him a lamp as a token of their esteem.

New York

Oneonta.—Recent preachers at this church have been the State Superintendent, Rev. G. D. Walker, and Miss Helene Ulrich of Canton Theological School.

Buffalo, Messiah.—Over $5,000 has been raised by the members of the church for a scholarship in the University of Buffalo. This, with the $10,000 pledged to the General Convention, aside from meeting current expenses, shows that the church is doing things on a large scale. Membership in every department is increasing.

Ohio

Kent.—Children and grown ups filled the auditorium of the church Sunday evening, Dec. 19, to enjoy a Sunday school concert, and to see a beautiful Christmas tree—and Santa Claus! They were not disappointed. There were recitations, songs, and little plays; and there were boxes of candy for the boys and girls of the Sunday school. There were boxes of fruit and provisions for the boys and girls

at the Detention Home, and there were boxes of money to buy food and clothing for the hungry little boys and girls of Armenia. The presence of the true Christmas spirit of love and generosity was evidenced by the response to the plea made by Rev. E. A. Lewis for the little sufferers in the Near East, which brought forth $60 in cash as an expression of practical sympathy.

Pennsylvania

Philadelphia, Messiah.—On Dec. 29, the Sunday school entertained fifty crippled children, with motion pictures, Christmas slides, and gifts of candy and toys.

Rhode Island

Harrisville.—E. S. Burlingham, a prominent layman of the First Universalist Church in Providence, preached the sermon, Dec. 12, when the minister, Dr. Vincent, was ill. Notwithstanding stormy weather, $400 was netted from the fair held by the ladies of the church.

Providence, Mediator.—Christmas Sunday, with its large congregations and stirring services, was a notable day. The Sunday school always has charge of the evening service, this year presenting "White Gifts to the King." Young and old come to the pulpit platform to give food, clothing, toys and money for the poor of the city. A part of the money received is to be given to the relief of the Armenians. The day was notable also for the first session of the Men's Class, the first one to be organized in our Rhode Island churches. Arthur Cate, an instructor at the Moses Brown School, is to be the teacher. The interest of the men in the class is due to the efforts of the Comrades. The class begins with twelve members. The Sunday school has recently received a bequest of $400 from the late Job Harvey. The income from this fund is to be used for the Christmas candy and oranges for the children of the school. It was one of Mr. Harvey's joys to do this each year, and by this means it can always be done.

* *

LAYMEN'S SUNDAY

President Ralph W. E. Hunt of the Universalist Comrades has sent out the official call for the observance of National Laymen's Sunday for Feb. 13, 1921, in behalf of the Murray Membership and Constituency Crusade and the work of the Comrades.

I am glad to add my word of endorsement to this plan for a National Laymen's Sunday. It is a great and compelling idea. It is not an untried experiment. Some of our churches have already observed several Laymen's Sundays with the men in full charge of the service. It was my pleasure to be present as a worshiper at one such service when there were four laymen in the pulpit conducting the opening exercises and delivering the messages, while the men of the parish were present in a body in the center of the auditorium. It was a most inspiring occasion and one that had far reaching results in the life of the church.

I trust that every minister in the Church will co-operate in this plan for National Laymen's Sunday and that his people in general and his men in particular will rally to his support.

John Smith Lowe.

* *

THE CRUSADE IN NEW HAVEN

The cruse of oil did not fail the widow, and was a daily blessing to her and hers all through the time of their need.

The Crusade is revealing to us daily unfailing sources of supply we had not dreamed existed. Our resources are much greater than we in our timidity dared to believe. It takes a modern Elijah sometimes to make us realize the power, the interest and zeal hidden away in the people we serve. Certainly the Crusade is a great awakener. It is also a great revealer. That seems to be the universal testimony of those who have caught the spirit of this greatest adventure of faith on the part of our Church.

The New Haven, Conn., Universalists, true to their splendid record of unfailing loyalty, have gone into the Crusade with the spirit of real co-operation and devotion. On Sunday, Dec. 12, the men of the church had Mr. Fred C. Carr, national secretary of the Comrades, come over from Providence and deliver his message and the challenge he so ably presents. Mr. Carr preached. He had a vital message. He spoke out of his own deep spirit of conviction and faith to the congregation, who listened so interestedly and helpfully that Mr. Carr was inspired to do his best.

And the preaching was fruitful, best evidence of its success. The men remained after the service and met Mr. Carr in conference. A chapter of the Comrades was organized with twenty-six to begin with. As elsewhere the men were found to be eager to be of service to their church. The visit of the National Secretary of the Comrades has been a decided help to the church in New Haven. We are grateful for the service rendered.

Theodore A. Fischer.

* *

REV. PITT MORSE

And the Centennial of All Souls Church, Watertown, N. Y.

The celebration of the centennial of All Souls Church during this last year has revived the memory of one of the great apostles of our faith. Pitt Morse came into this northern part of New York state one hundred years ago and laid the foundations upon which have been built many of our churches. Before this he had been teaching school and preaching in Western New York. Later he came in touch with Rev. Stephen R. Smith, with whom he read theology at his home in Clinton, Oneida County. He arrived in Watertown on a week day, and so eager were the people to hear him that they held a service that same evening in a store occupied by Mr. William Smith. The interest awakened was intense. Attendance at the meetings grew rapidly and it was not many weeks before the success of the movement was assured. Nor was the interest in Universalism confined to Watertown, as he soon began preaching in the surrounding towns.

From this time throughout his notable career, in spite of various changes and movements, his labors were in the Black River district. For forty years he was the leading spirit and spokesman of Universalism in Watertown, and a veritable bishop of souls in this great North Country. He was the Hosea Ballou, the Dolphus Skinner, of Northern New York. Mr. Morse held many debates with the Orthodox ministers, some of which may be found in the *Herald of Salvation*, a semi-monthly religious journal which he published for a few years, and in the *Evangelical Magazine*, published in Utica, and to which Mr. Morse contributed much.

The best eulogy of his life is to be found on his monument in Brookside cemetery, placed there by a few of his friends in the church. A long inscription describes him as "of pure life, and acute and well cultivated mind, of sympathetic heart and persistent zeal," and states that "as a patriotic citizen, as chaplain in the service of the state, as prelate in an ancient and honorable fraternity, as an earnest laborer in the cause of education, as a teacher and pastor in the Christian Church, he magnified the office of an apostle, and through all his life, as in his sickness and death, he conquered by the Cross of Christ."

As a part of the celebration special papers have been delivered before the Ladies' Aid and Mission Circle. Three complimentary lectures have been given: one by Dr. S. Parkes Cadman of Brooklyn, one by Dr. Abraham Mitrie Rihbany of Boston and one by Dr. Joseph Fort Newton, New York. A memorial service was held at the grave of Pitt Morse, at which Dr. George Delbert Walker gave the address. A centennial banquet was held at which two of the three living former ministers were present, Rev. Burt B. Gibbs and Rev. George J. Porter.

Space will not permit a history of All Souls Church, interesting as it is. Suffice is to say that with all churches it has had its problems from decade to decade, but through all it has stood for the great things of life, and has advanced through the years. Some of its notable ministers in addition to those named are Rev. John H. Stewart, Rev. A. A. Thayer, D. D., Rev. I. M. Atwood, D. D., Rev. D. C. Tomlinson, Rev. Richmond Fisk, D. D., Rev. Moses H. Harris, D. D.

All Souls Church has been foremost in the social, civic and many of the other

movements of the city, but foremost of all it has stood as a real leader in the advanced religious thought, and has labored with marked devotion in its service to society.

* *

THE MURRAY ANNIVERSARY CRUSADE

And the Young People's Christian Union

The Objectives of the Crusade:

To secure one new Universalist for each one now in our fellowship.

To double the membership of the Y. P. C. U. and all other auxiliaries of the local church.

To recruit our ministerial and missionary force.

The Share of the Y. P. C. U. in Attaining These Objectives:

Every member of the Union a member of the church. We must enroll ourselves before we can ask others to enlist.

Every member of the Union who is a member of the church working to win others.

Every member of the Union attending the church services regularly.

Every member of the Union seeking other young people in the community and inviting them to attend and join the Y. P. C. U.

Every member of the Union asking earnestly and prayerfully: Am I needed in His ministry or missionary work of Christ and his Church?"

The Program for Young People's Week

Sunday, Jan. 23. The morning church service attended by Senior and Junior Unions *en masse.* A sermon of Challenge to Youth. Evening: Regular Senior Devotional Meeting. Topic, "What Men Live By: Worship."

Mid-Week evening, Jan. 24-29. A Win-One Social. Entertainment of prospective members. If possible make this a combined Senior and Junior social evening.

Young People's Day, Sunday, Jan. 30. The morning church service attended by the Senior and Junior Unions *en masse.* The service conducted by the Y. P. C. U. Reception of members into the church. Close the service with a brief ceremonial in which the young people pledge themselves to the church and its work. The Sunday school session: Present the work of the Union to the school in two or three brief talks by members of the Union, and invite all to the meeting in the evening. Y. P. C. U. Devotional Meeting: Joint meeting of Seniors and Juniors. Formal reception of members into both organizations. Close with a Consecration Service.

Some evening during Young People's Week or as soon thereafter as practicable, a Mass Meeting to which the whole parish is invited, addressed by some speaker from outside the local church, on "The Young People of To-day and the Church of To-morrow."

Some Worth-while Books

The Meaning of Service. By Rev. Harry Emerson Fosdick. $1.25.

The keynote of the new "Everyday Life" book is Dr. Grenfell's "Religion is action, not diction," and this is its challenge: "Unless Christianity can face the tremendous tasks that this new generation presents with an outpouring of self-sacrificing service and good will proportionate to the need, we shall register a lamentable failure instead of the success which we might achieve."

Humanism in New England Theology. By Rev. George A. Gordon, D. D. $1.25.

A study of the great succession of New England divines, by one of their most distinguished successors, is of particular interest just now because of the Pilgrim tercentenary. Dr. Gordon distinguishes between what was of passing interest in their thought and what was of permanent value.

Accepting the Universe. By John Burroughs. Portrait. $2.00.

This serene philosopher, who long ago accepted the universe and found it good, has devoted his life to the study of nature, and from it drawn impressive and significant conclusions.

A little girl of twelve has written a poem about Burroughs, the last stanza of which is

"On the face of John Burroughs the sun is playing
As o'er mother earth his keen eye is straying.
And every one asks as he passes by,
"Is there ever a thing that he does not spy?"

Reconstruction in Philosophy. By John Dewey. $1.60.

Some of us will be fortunate enough to go to Japan this year, but whether we go or only stay at home and send our mites toward the work in the Flowery Kingdom, we should read Professor Dewey's first attempt to give to the world a view of his philosophy as a whole. Based upon lectures given before the Imperial University of Tokyo, the book furnishes a clear idea of conditions and needs in that corner of the world.

The Collected Legal Papers of Justice Oliver Wendell Holmes. $3.50.

Described in the preface, with true Holmes humor, as "little fragments of my fleece that I have left upon the hedges of life," this volume contains addresses, magazine articles, some written for legal publications, and the oration before the Harvard Law School on the 250th anniversary of Harvard University.

Problems of To-day. By Moorfield Storey. $1.50.

Mr. Storey brings his long experience with affairs and keen, analytic mind to bear upon such topics as the Use of Parties; Lawlessness; Racial Prejudice; The Labor Question; Our Foreign Relations, and writes with penetration, lucidity and a wealth of illustrations, making the book convincing and persuasive.

Songs of Horses.
Songs of Dogs.
Compiled by Robert Frothingham. Uniform with Songs of Men. Each $1.65; the set, 3 volumes, boxed, $4.95.

Two volumes to delight the horse lover, the dog lover, and the lover of poetry—and even those who "do not care for poetry" will be won by these tributes to the animals who are our faithful friends, and to whom we are as gods.

The View Vertical and Other Essays. By Winifred Kirkland. $2.00.

Thirty-five essays, about half of them personal, the others literary, but all spicily flavored, packed into a small volume, and written under such ideal conditions as "a little lumber shack . . . big trees . . . a mountain brook plashing by." Here are some of the titles: Gift-Books and Book-Gifts; Drudgery as a Fine-Art; In Defense of Worry; Stylish Stouts; A Little Excursion in a Hymn Book.

Notices

WANTED

By a liberal religious organization in midwest, a Universalist woman of executive capacity and personal initiative. Must be familiar with history and ideals of Universalist Church. Should also have working knowledge of stenography and typewriting.

Inquire X, Universalist Leader

* *

DOOLITTLE UNIVERSALIST HOME FOR AGED PERSONS, INC.

The annual meeting of the Doolittle Universalist Home for Aged Persons, Inc., will be held at the Home, Foxborough, Mass., on Wednesday, Jan. 19, 1921, at 2 p. m., for the purpose of receiving all annual reports, for the election of officers and for the transaction of any and all business which may come legally before the meeting. "All members (Life, Sustaining, Annual) shall be entitled to one vote either in person or by proxy at any meeting of the corporation, except that no person shall be entitled to vote at an annual meeting unless his dues are paid in full to the date of said meeting."

George E. Leighton, Clerk.

* *

A PULPIT BIBLE FREE

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Mrs. Ethel Stewart.
Grinnell, Iowa.
1007 *Spring St.*

* *

NOTICE

The regular meeting of the Board of Trustees of the Universalist General Convention will be held at St. Paul's Church, Chicago, Ill., on Jan. 18 and 19, 1921, for the receiving of reports and the transaction of such business as may legally come before said meeting.

All reports and matters of business to be presented at this meeting must be in the hands of the Secretary not later than Jan. 10, 1921.

Roger F. Etz, Secretary,
359 *Boylston St., Boston, Mass.*

FLORIDA FELLOWSHIP COMMITTEE

Rev. Mary L. Hadley has been granted a letter of transfer from the jurisdiction of the Florida Convention to that of the Maine Convention.

A. Arnold Ross, Secretary.

* *

Obituary

Elmer E. Seitner

Elmer E. Seitner was born in Miami County, Ind., Nov. 11, 1868, and died Nov. 3, 1920. He was married to Leona F. Keirn, Mar. 10, 1909. He is survived by his wife, his mother and three brothers.

He had been for nineteen years a devoted member of the Roann, Ind., church.

Eugene L. Alexander

The Winchester, N. H., Memorial Church has suffered a serious loss in the death of Eugene L. Alexander, which occurred suddenly, Dec. 13, at Orange, Mass., where he was visiting friends. He was in his sixty-ninth year, and for more than a year had been in failing health. Mr. Alexander's entire life was spent in Winchester. Both he and his sister, Miss Jane Grace Alexander, who survives him, have always been devoted to the work and welfare of our church, as their parents were before them. The funeral was held at the old Alexander homestead, and its large attendance testified to the esteem in which Mr. Alexander was held by the entire community. The services were conducted by his pastor, Rev. J. F. Thompson, assisted by Rev. S. G. Wood, pastor of the Congregational Church.

J. F. T.

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"After all," ask a writer, "why shouldn't Ireland have a Parliament like England?" Quite frankly, we do not like this idea of retaliation while more humane methods are still unexplored.—*Punch (London).*

* *

Mother: "Poor Jimmy is so unfortunate."

Caller: "How's that?"

Mother: "During the track meet he broke one of the best records they had in college."—*Tar Baby.*

* *

Mrs. Exe: "Does your husband remember the anniversary of your marriage?"

Mrs. Wye: "Never; so I remind him of it in January and June and get two presents."—*Boston Transcript.*

* *

A taxi-driver who knocked a man down in Gracechurch Street has summoned him for using abusive language. It seems a pity that pedestrians can not be knocked down without showing their temper like this.—*Punch (London).*

* *

There is one automobile to every fourteen persons in the United States, and the fourteen persons are always in the way of the one automobile at street intersections.—*New York American.*

* *

Once upon a time we occasionally got half-fare on the railroads. Now we get it in the restaurants all the time.—*Syracuse Herald.*

* *

I care not who makes the nation's laws so long as they are not enforced.—*Independent.*

* *

Minister: "Would you care to join us in the new missionary movement?"

Miss Ala Mode: "I'm crazy to try it. Is it anything like the fox-trot?"—*Chaparral.*

* *

In a New England town a company of local amateurs produced "Hamlet," and the following account of the proceedings appeared in the local paper the next morning:

"Last night all the fashionable and elite of our town assembled at Hainer's Academy to witness a performance of 'Hamlet.' The press has frequently discussed as to whether this play was written by Shakespeare or Bacon. We advise a sure way to settle the matter. Let both their graves be opened: the one who turned over last night is the author."—*Exchange.*

* *

Cecil was accustomed to hearing his mother telephone for everything she needed. One day as he entered the pantry, a little mouse scampered across the floor. Very much frightened, he jumped up and down screaming: "O mother, 'phone for the cat! Please 'phone for the cat!"—*Success Magazine.*

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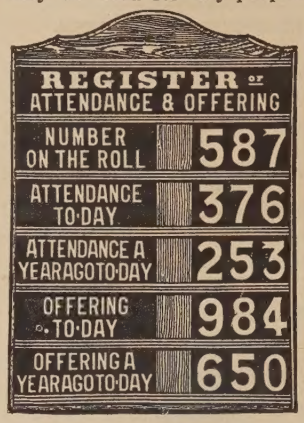

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